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Dr. Joseph Cullen Ayer's presidential address for 1913 on *The Mediaeval National Church*—admirable for learning and argumentation—deals with the question of ecclesiastical nationalism in the later Middle Ages. Dr. Ayer negatives the notion of a national church in England, or elsewhere in Western Europe, independent of the Roman See in law and jurisdiction.

An abstract of a paper by Charles H. Lyttle presents the view that Celano's account of the *Stigmata of St. Francis* was influenced by conceptions borrowed from Joachim of Fiore.

David Schley Schaff epitomizes *John Huss's Treatise on the Church* and, as in his recent biography of Huss, holds against Lutzow to the older view of Huss as a borrower from Wycliffe.

Edward Waite Miller's paper on *The Relation of Wessel Gansefort to the Reformation* serves to measure more precisely Wessel's influence on the Calvinist current, and announces the preparation by Miller of a translation of Wessel's *Farrago and Letters*.

Henry Bradford Washburn, dealing with *The College of Cardinals and the Veto*, reviews four episodes in four centuries to show how political state interests have affected elections to the Papacy.

The only topic of American history is Richard Clark Reed's *Sketch of the Religious History of the Negroes in the South*. In this illuminating and painful story, ably told, Mr. Reed expresses the opinion that the negro is "incapable of self-development. He does not embody in himself any law of evolution." But surely the most popular accounts of the white man's evolution explain it by the selective influence of the environment. Mr. Reed's paper gives ground for thinking that the negro's white environment bears some of the blame.

F. A. C.

WILKINS, H. J. *Was John Wycliffe a Negligent Pluralist? also John De Trevisa, His Life and Work*. New York: Longmans, 1915. xii+113 pages. \$1.75.

In accumulating material for a history of the church of Westbury on Trym, the author, with competent assistants, has been able to establish beyond question that John Wycliffe was a pluralist. On the basis of the *Witlesey Register*, the *Patent Rolls*, and the *Sede Vacante Register* it becomes clear that Wycliffe held the following positions: 1361, incumbent of Fillingham; 1365, warden of Canterbury Hall, Oxford; 1368, incumbent of Ludgershall; 1374, rector of Lutterworth, until his death in 1384. Meanwhile he held the prebendary of Aust from 1362 undoubtedly until 1375, and most probably until his death in 1384. So far as negligence in providing a chaplain for the prebendary at Aust is concerned, as complained of in the *Witlesey Register*, the author finds an apology therefor in the peculiar conditions caused by the Black Death. He exonerates Wycliffe from the general charge laid against the canons of having neglected "the chancels of the churches appropriated to them, and the buildings belonging to the churches, the repair of which notoriously is and ought to be incumbent upon them (but they leave them) on the contrary to fall into ruins." The author's argument seems irrefutable. The documents upon which he bases his conclusions are inserted in full, so that the investigation as a whole is highly satisfactory.

Respecting Trevisa, several documents are inserted bearing upon his expulsion from Oxford in 1379. By the process of exclusion, the vexed question of the church

in which Trevisa held a canonry is settled in favor of Westbury on Trym. The date of his appointment thereto is fixed between 1388-90. His death is placed in 1402, which makes untenable his reputed authorship of the translation of Vegetius' *De re militari*. The translation into Norman-French of portions of the Revelation, engraved upon the roof and walls of the chapel at Berkley, representing one of the earliest attempts to translate the Scriptures into the language of Englishmen, cannot, according to this investigator, be certainly assigned to Trevisa. As to Trevisa's translation of the Bible, mentioned by Caxton, Bale, and Pits, Mr. Wilkins is unable to furnish conclusive data. He favors the tradition of Trevisa's translation, accounting for Wycliffe's and Hereford's failure to mention this translation on the ground of Trevisa's break from the support of Wycliffe. If Caxton did not publish this translation along with the *Polychronicon*, it may have been due to his desire to escape the odium attached to Wycliffe and his followers.

P. G. M.

SMITH, PRESERVED, and GALLINGER, HERBERT PERCIVAL. *Conversations with Luther*. Boston: Pilgrim Press, 1915. xxvii+260 pages. \$1.00.

Of the Luther *Table-talk* there have been two English translations, an earlier (1653) by Captain Bell, and a later (1848) by William Hazlitt. The former, though delightfully quaint, is not scholarly; the latter, embodying many of the errors of the contemporary French translation of Brunet, is far from satisfactory, though, for lack of a better, it has retained a widespread popularity. In part it has been the purpose of Professors Smith and Gallinger, through contact with original records published only in recent years—Lauterbach's *Diary* (1872), Cordatus' notes (1885), the records of Rabe, Mathesius, and Heydenreich (published by Lösche in 1892 and by Kroker in 1903), and the manuscripts of Dietrich and Medler (1912)—to remove the errors of the Bell and Hazlitt translations; in part it has been to incorporate in their translation selected portions of this material lately acquired. The translation work has been well done, showing a marked improvement over the older translations that suffered, not only from the lack of a really good text, obtained only within the last few years through the services of the aforementioned critics, but also from Aurifaber's arbitrary and careless handling of the text then at hand. The selection of material is happy, calculated to present the human rather than theological interests of Luther, and frankly to expose the many frailties of the reformer. While in no sense superseding the portraiture of Hazlitt, these "conversations with Luther" at many points throw light upon the real Luther as we know him today. In this particular, the following sections will be found especially illuminating: "Contemporary Politics," "War and Turbulence," "The Peasants," "Schools," "Astronomy and Astrology," "The Humanists," "Human Reason and the Philosophy of the Pagans," and "Here-tics." Taken as a whole, this work ought to fill a useful place among "required readings" of college and seminary students.

P. G. M.

SCHAFF, DAVID S. (transl.). *The Church, by John Huss*. With Notes and Introduction. New York: Scribner, 1915. xxiii+299 pages. \$2.50.

In the translation of the *De ecclesia*, Dr. Schaff puts the English-speaking world into touch with a work that by all scholars has been conceded to be one of the most significant of the many Huss productions, and notably important in its bearing upon